THE CHRISTIAN PETITIONER.

Shewing how we must sue in the *Courts of Heauen, both for reward and remission.*

(***)

A *SERMON PREACHED* AT OXFORD, THE *SEVENTH DAY OF IVLY,* BEING THE ACT *Sunday.* 1611.

By IOHN DENISON, Doctor of Diuinity, sometimes of Balioll Colledge.

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BODLEIANA
BIBLIOTHECA

TO

THE RIGHT HONOVRABLE

THOMAS, BARON OF ELSMERE, LORD HIGH

CHANCELOR OF ENGLAND

Chancelor of the Vniuersity of Oxford, one of his Maiesties most Honourable Priuy Counsell.

My singular and especiall good

LORD.

I May truly say (Right honorable) that I haue beene prest with importunity to commit this Sermon to the Presse:

For in truth I come ad prelum tanquam ad prælium, *Not because I dread the conceit of a censorious Reader, for that which hath obtained the approbation of a most iudicious auditory: But besides a certaine indisposition this way I haue euer beene loth to adde though but a little to the worlds oppression by bookes. Being ouerruled for the publishing, the Dedication hereof doth most incidently and humbly offer it selfe to your Honorable hands, for it was preached in that famous Vniuersity and flourishing assembly, which reioyceth to enioy your Lordship, their Honorable Chancelor. Againe, I did no sooner cast mine eie vpon the*

gratious

gratious Acts of worthy Nehemiah, *but your Lordſhips extraordinary care and diligence, in ſelecting and ſending worthy labourers into the Lords vineyard, came to my minde. Well may you with comfort to your ſoule take vp* Nehemiahs *words,* Remember me O my God, concerning this, and blot not out the kindneſſe that I haue ſhewed to the houſe of my God. Nehe. 13. 14.

Againe, whileſt I congratulate this our Churches happineſſe in generall: I may not without odious ingratitude let paſſe vnthankefully your Honorable fauours, conferred vpon my ſelfe in particular. For as it pleaſed your Lordſhip to call me from a priuate

life to the publike ſeruice of the Church: ſo haue you euery way giuen me incouragement in the ſame. When I conſider what a great man Simon Magus *is in the preſent inundation of Simony and Sacriledge: It makes me forth of a ſenſible experience of theſe miſeries, to ſay, bleſſed be thoſe your hands, which haue neuer beene defiled with that pitch. Laſtly, in conſecrating this my ſeruice to God for a publike good, I eſteemed it very expedient to tender my duty to your Lordſhip. The matter is exceeding ſmall, which in my attempt of Dedication bred no ſmall anxiety in me: yet as the leaſt frame may aſwell containe a liuely picture, as the*

τὶς μέγας
Act. 8. 9.

the greateſt table, the ſmalleſt ſtatue yeeld as memorable a repreſentation, as the mightieſt coloſſus: So I hope and humbly craue that your Lordſhip will accept this ſmal and ſimple preſent, as a teſtimony of my great obſeruance and thankfulneſſe to your honour. The God of heauen who hath made you an honorable ornament in our Common-wealth, and an eſpeciall inſtrument of comfort to his Church Militant, giue you many comfortable and honorable dayes in the ſame, and reward you with immortall glory in his Church Triumphant.

Your Lordſhips Chaplain
much bounden,

IOHN DENISON.

Errata.

PAg.3.marg.for Iere.2.reade Sermo.2. pag.4. lin.9. for arodine, reade anodyne, pag.6.lin.1.for ſcales, reade ſayles. pag.12.lin.9. for our, reade his. pa.18.lin.19.for entercauſes, reade entertaiſes. pag.22 lin.17.for prey, reade pride. pag 25.lin.22.for betweene the two tables. It ſtandeth, read It ſtandeth betweene the two tables, &c.

A SERMON PREACHED AT OXFORD,

The seuenth of July.

1611.

NEHEMIAH 13. 22.

Remember me, O my God, concerning this, and pardon me according to thy great mercy.

Diuers Writers, both diuine and humane (Right Reuerend, Right Worshipful and well beloued in Christ Iesus) doe very fitly compare, both euill men, and manners, in Ciuill and Christian gouernement, to badde humours in the body, and the Magistrate to the

Physition, to whom the cure thereof doth belong. Now, as the soundest bodies haue their badde humours, which must be purged: so the best-gouerned Common-wealths and States doe in time grow subiect to corruptions, which must be redressed. The truth of this is most apparent in this present Scripture; For *Nehemiah* comming by *Artaxerxes* warrant to the gouernement of Ierusalem, found the house of God prophaned by *Eliashib*, who of sacred structures had built a Chamber for *Tobiah* his Kinsman. This abuse, as it grieued *Nehemiah* sore, so did he like a worthy Magistrate redresse it; and then came, not to King *Artaxerxes*, but to the King of Kings, to whom especially he had done that seruice, saying, as it is in the fourteenth Verse, *Remember me, O my God, concerning this, and blot not out the kindnesse I haue shewed to the house of my God.* Againe, as he found Gods Sanctuary polluted, so did he finde his Sabbath prophaned; for whereas Almighty God had consecrated that day to a spirituall Mart, there were some who had employed it in carnall Merchandise, where *Nehemiah* hauing reproued the delinquents, and reformed the abuse, comes with a new Petition to the Lord of the Sabbath, saying, *Remember me, O my God, concerning this, and pardon mee according to thy great mercy.*

Of

Of whose speeches, I may fitly vse *Bernards* wordes concerning S^t. *Paul*, *Sic vniuersa depromit, & sic intonat spiritu, & virtute, vt in serie ordinem, in sensu plenitudinem, in vtroque connexionem mirabiliter extendat.* *In such a powerfull, and pithy manner doth he vtter his wordes, that you may behold in his method, order; in his matter, copie; and in both an admirable connexion.* Which that we may the better obserue, we will consider the wordes.

Super illa verba Rom. 14. 17. Jere. 2.

1. *First, in their excellent connexion, and therein I note.*
   1. *A notable harmony.*
   2. *A naturall precedency.*
2. *According to their evident distribution, and therein I obserue a double petition.*
   1. *The one put vp in the Lords Court of Exchequer.* Remember me, O my God, cõcerning this. *Wherein I note.*
      1. *The subiect, what he doth desire,* Remember me.
      2. *The obiect, of whom he doth desire it,* O my God.
      3. *The motiue, why he doth desire it.* Concerning this.
   2. *The other in the Court of Requests.* Pardon mee according to thy great mercy. *Where I note.*
      1. *The matter he desires to be granted.* Pardon me.
      2. *The manner how hee desires to haue it effected,* According to thy great mercy.

As skilfull Physitions doe so commixe their medicines, that whilest they comfort the stomacke, they may not inflame the liuer; And as good builders will haue care, that in raising one part of the house, they do not cast downe another: so doth worthy *Nehemiah*, (a singular patterne of piety and wisdome) in these his Petitions. For whilest hee prepareth a cordiall anodine. *Remember me, O my God, concerning this*, least the same might puffe him vp, he mixeth with it this corroding plaster, *Pardon me according to thy great mercy*. Whilest he raiseth the Forte of his confidence, in the expectation of a blessed reward, hee laies the foundation thereof vpon an humble conceipt. Thus must wee vnite our vertues in a golden chaine, as S^t. *Peter* exhorteth, and see that our actions doe symbolize, like the elements in compounded bodies, as the Philosopher speaketh. I may truly say of these two Petitions, that here is in them *concordia discors*; Yet like different ingrediences, they make a soueraigne medicine, like discordant notes in Musicke, they yeeld an excellent harmony, and consort with *Dauids* ditty in the hundreth and first Psalme, *I will sing of mercy and iudgement, to thee O Lord will I sing*. For here is a straine of mercy, and a straine of iudgement, and both sung to the Lord. To come with the first straine alone, *Remember mee*, would suppose

2. *Pet.* 1. 5.

Psal. 101. 1.

ſuppoſe too much preſumption; to come with the other only *Pardon mee*, might argue a totall neglect of a Chriſtian conuerſation; but being both vnited, they are like ſweet flowers bound vp together, and yeeld a delicate ſmell, they are like the preſent carryed by *Iacobs* Sonnes into Ægypt, they finde gracious acceptance. *Geneſ. 43. 11.*

Men are in danger (ſaith S. *Auguſtine*) *ſperando, & deſperando.* Some fall by preſumption, and ſome are caſt downe by deſperation; but here is a preſeruatiue againſt both that *Scylla* and *Charybdis.* It is Sathans vſuall practiſe, hauing himſelfe paſſed through great extremes (as being caſt downe from heauen to hell, and changed from a glorious Angell to a damned ſpirit) ſtill to be labouring men to extremes. *Aug. Tract. 33. in Iohan.*

If hee cannot make them frozen in their dregges, like the Iſraelites, hee will ſeeke to poſſeſſe them with too fiery ſpirits, as hee did the Diſciples, hee will either ſeduce men by preciſeneſſe, euen to needleſſe contention, or induce them to prophaneneſſe in a wicked conuerſation; either worke them to looſe behauior with the filthy Libertine, or to vaine oſtentation with the vaunting Phariſee. *Zeph. 1. 12.* *Luke 9. 54.*

But there is a golden meane to be kept betweene theſe extremes, and happy is hee, who with worthy *Nehemiah* can finde it. He that will ſaile ſafely, muſt aſwell looke to the ballance of his ſhippe, as to his ſailes; Faith

and Hope are the seales, Feare and Reuerence the ballance of the soule. Faith hoiseth vp
Phil. 3. 14. saile, and maketh forth for the prize, *and price of the high calling*, calling for her reward, *Remember me, O my God, concerning this*; Feare and Reuerence doe moderate her pace, least shee dash against the rocks of presumption, and cryeth, *Pardon mee according to thy great mercy.* Thus shall you see all Gods seruants saying towards the hauen of eternall blisse,
Rom. 7. 25. of whom S. *Paul* is a notable president; *In my minde I serue the law of God, but in my flesh the law of sinne. In my minde I serue the law of God*, here commeth in, *Remember me, O my God, concerning this. But in my flesh the law of sinne*, here commeth in, *Pardon me according to thy great mercy.* As the vnregenerate man, being totally transported to vanity and iniquity, hath nothing to say but only pardon me; so the most sanctified seruants of God, so long as they carry about this masse of corruption, hauing a double motion; like the lower spheares, the one of grace, the other of nature, as they haue some thing to aske reward for, so haue they some thing to craue pardon for. If therefore at any time your mindes bee deiected with a sense of your frailties, get the testimony of a good conscience, that you haue seriously and sincerely inclined your selues to the seruice of God, so may you say with comfort,

fort, *Remember me, O my God, concerning this*: and if with the Swanne you beginne to ſweil, in viewing the fethers of your imperfect perfections, caſt downe your eies vpon the blacke feete of your many infirmities, and that ſhall make you ſay in humility, *Pardon me according to thy great mercy*. This, if you be the Lords ſeruants, will be the mixture of your actions, this, if you come into the Lords Courts, muſt be the tenour of your Petitions.

Againe, as theſe Petitions doe yeeld an excellent harmony, ſo muſt we note their naturall precedency: Firſt, *Remember me, then Pardon mee*. For euery one ſhould indeuour a reſtraint of ſinne, before the remedy, and propound to himſelfe a reward of piety, before a pardon for infirmity. We muſt firſt affect by our deſires, and effect by our indeuours, that which may imbolden vs to ſay, *Remember me, O my God, concerning this*; and then, wherein our fraile indeuours come too ſhort of the marke, wee may oportunely ſupplicate the eternall Maieſty, with the Petition following, *Pardon me according to thy great mercy*. This is S. *Iohns* method for a holy conuerſation. *My little Babes, theſe things I write vnto you that you ſinne not: but if any man ſinne, We haue an Aduocate Ieſus Chriſt the righteous*. Here the firſt and fundamentall care of a Chriſtian, muſt be to auoid the ſinne, and only after the ſurprizal, muſt

1. *Ioh.* 2. 1.

must hee looke towards the Mercy-seare, and haue recourse to the gracious Aduocate Christ Iesus. The carefull Physition will rather vse preseruing antidotes to preuent a disease, then healing medicines to cure it; the industrious sailer will rather indeuour to keepe the water out of the shippe, then labour to pumpe it out: So the discreet Christian must rather preuent the committing of an offence, then craue pardon for the *committing of it*, as *Cato* the *Censor* said of *Aulus Albinus* in *Aulus Gellius*, hee must rather forth of his industry expect a reward with worthy *Nehemiah*, then forth of his negligence looke for an indulgence with the vnthrifty seruant. *Salomons* counsell to a surety is fit for a sinner, *If thou haue striken hands with a stranger, and art insnared, make hast to deliuer thy selfe*; but his method of safety is more notable, *Touch not the hand, become not surety for another.* If sinne and Sathan haue ensnared thee, then free thy selfe by Repentance, but if thou be free, auoide the snare by preuention. *First flie from sinne as from a Serpent*, as the Sonne of *Sirach* exhorteth, but if thou hast taken this Serpent into thy hand, rest not till like *Moses* Serpent it be turned into a rodde againe, to scourge thy soule with remorse; But first (I say) flie from it. *That the feare of the Lord may bee a well-spring of life, to auoide the snares of death.* Thus

Aul. Gell. noct. Att. lib. 11. cap. 8.

Mat. 25.

Pro. 6. 1.

Pro. 17. 18.

Eccles. 21. 2.

Pro. 14 27.

was

was *Adam* forewarned, that hee might bee forearmed, not for cure, but for preuention. For hee had before his fall only that commination as a defensitiue, *In the day that thou eatest thereof, thou shalt die the death*, and not till after his fall that consolation; *The seede of the woman shall bruse the head of the Serpent.* Which maketh me to disclaime that conceipt of learned *Zanchius*, who supposeth, that *Adam* was cast into a sleepe, that so hee might bee informed concerning the spirituall marriage of Christ and his Church. For this had beene to discouer the remedy, before a sense of the misery, and to offer an occasion of precipitation, rather then a meanes of preuention. The good Souldier, when hee goeth into the field, hath his minde vpon weapons, not vpon wounds, and propoundeth to himselfe a reward of victory by the hand of his Generall, rather then the benefit of cure by the hand of his Surgeon: so saith S. *Augustine*, *hostem praesentem euade*; So doth S. *Paul Ephes.* 6. most amply and excellently stirre vp euery one that will be a Souldier in Christs Campe, *to take vnto him the whole armour of God, to resist the Deuill*, and to withstand his assaults, and so to manage the combate, that hee meditate nothing but the conquest. It is one of Sathans especiall stratagems, to delude poore sinners with a preposterous course, perswading them

Genes. 2. 17.

Genes. 3. 15.

De oper. Dei. De Creat. hominis.

August. hom. 27. *inter* 50.

Ephes. 6. 11. 17.

to lift vp their eyes to the hand of mercy, to imbolden them to sinne, when they should behold the arme of Iustice; to preuent the offence. And, in truth, it is the worlds generall errour, whereby millions of Christians doe betray their soules into the hands of the Deuill; whilest the foreconceipt of remission is made by them a plaster of presumption; their accompt of impunity is a path to impiety, and the hope of a pardon hindereth them from the expectation of a reward. For when they are tempted, *Ascendant ad misericordiam non timent iudicium.* They doe not consider what danger they incurre by yeelding, and what benefit they might haue by the victory, but presently they thinke vpon Gods mercy, and they esteeme of their sinnes, as *Lot* said of *Zoar, Is not this a little one, and my soule shall liue.* They say with *Naaman*, euen before they come into the house of *Rimmon*, *God be mercifull vnto me concerning this.* Thus doe they looke vp to the brasen Serpent, before their soules haue been stung with the fiery Serpent, and they adde presumption to their transgression. To conclude this point, Behold here, and detest the odious, and preposterous course of the Romanists, who giue Absolution vpon intended villanies, and grant pardons and indulgences for paines due to future sinnes, What is this (I pray you) but to open a gate

Augustin. in Psal. 100.

Genes. 19. 20.

2. Reg. 5. 18.

and

and a gappe to all abhomination, and to giue poore ſoules free paſſage to heli? And obſerue, I beſeech you, this ſafe and ſauing method; when you are tempted to ſinne, ſet before you the wrath of God, which is like a flaming fire, and remember, *that tribulation and anguiſh ſhall be vpon euery ſoule that ſinneth.* Rom. 2. 9. When you are drowſie in Gods ſeruice, thinke vpon the bleſſed recompenſe of reward, and conſider that to them, *Who by continuance in euill doing ſeeke glory, and honour, and immortality, ſhall be euerlaſting life,* Rom. 2. 10. that the one may be a happy retentiue from vice, the other a powerfull motiue to vertue. And be you aſſured of this, that he which will not apply the plaſter of grace to preuent ſinne, ſhall with more difficulty obtaine the ſalue of mercy to cure it; hee that hath not indeuoured to bring ſomething into the Lords Exchequer for his reward, ſhall hardly finde fauour in his Court of Requeſts, for the obtayning of a pardon. And ſo much for the Connexion of theſe wordes.

Remember me. When almighty God appeared, and ſpake to the Iſraelites vpon mount Sinai, as we reade in the twentieth of *Exodus,* Exod. 20. 19. they being not able to indure that manifeſtation of his Maieſty, deſired the miniſtery of man. The ſame infirmity which changed the miniſtery, changed alſo the ſtile of the Al-

mighty, according to that in the sixt to the
Rom. 6. 19. Romans, *I speake to you after the manner of men, because of the weakenesse of your flesh.* As the Nurse speaketh to her little Babes in an Infants language, so doth almighty God speake to vs, not hauing so much regard to strict propriety, as our shallow capacity, vsing such phrases as this, of his forgetting, calling to our remembrance, and the like, in infinite places throughout the passages of sacred Scripture: of which kinde of speeches *Chrysostome* saith well, *If we consider the eternall Maiesty, indignum fuisset hoc verbum*, but *if we remember our infirmity, appositè est dictum.* The workes of God are incomprehensible, therefore the holy Ghost speaketh to vs of earthly matters in humane phrases, wherewith wee are acquainted, to acquaint vs with heauenly, from which wee are estranged. It is enough that the patient receiue cure, though he conceiue not the property of euery ingredience in his medicine; If we be made partakers of the influence of grace, it is well for vs, though wee know not the nature of euery diuine constellation; If God doe so remember vs, that hee doe vs good, let him expresse it in what phrase hee will, let him effect it by what meanes he will: we must acknowledge his wisdome, and reioyce in his fauour. Men, when they remember their friends, will doe

doe them good, God when he doth his friends good, is ſaid to remember them. For as in the worke of creation, there went with Gods *dixit* his *benedixit*, and with his *ordinauit* his *ornauit*, ſo in the adminiſtration of all things with his remembrance there goeth a Recompenſe, and with his regard a Reward. But what? is obliuion incident to that all-ſeeing and all-ſearching ſpirit, who is able, euen *vno actu*, to take exact and perfect notice of euery obiect action, and cogitation in the world? hath God forgotten to be gracious? muſt he be put in minde of his ſeruants, that *Nehemiah* here ſaith, *Remember me.* Nothing leſſe; *for though a woman ſhould forget the child of her wombe,* (which is ſo vnnaturall, that it is almoſt impoſſible.) *Yet will not God forget his children.* Eſa 49. 15.
If all kindneſſe and compaſſion were loſt in Women, Men, and Angels, yet might it be found in our gracious God. *Cyrus* in *Plinie* is famous for his ſtrength of memory, being able to call all his Souldiers by name; but what is that to the exact and infinite memory of almighty God, *Who telleth the number of the ſtarres, and calleth them all by their names?* This faculty euen in Angels compared with God, is but as a Starre, in Man as a Candle to the glorious Sunne. Yea what proportion is there betweene thinges finite and infinite. When King *Aſſuerus* could not ſleepe, hee

Plini. hiſt. nat. lib. 7. cap. 24.

Pſal. 147. 4.

caused the Chronicles to bee turned ouer,
Hest. 6. 1. where he found the good seruice of *Mardochai*
Psal. 121. recorded, and he rewarded it. *Behold, hee that keepeth Israel shall neither slumber nor sleepe.* He keepeth a Register, and a booke of remem-
Malach. 3. 16. brance is written before him, *for them that feare the Lord.* And in this Chronicle, all our good seruice, euen euery action of obedience is recorded, that it may be rewarded. When men are carefull to remember any thing, they vse to put some ring, or some such other thing vpon their finger, or by some such other meanes to reuiue and relieue the memory:
Esa 49. 16. so the Lord doth *graue his children vpon the palmes of his hands*, that hee may not forget them. And in this sense doth *Cassiodorus* expound that place in the eight of the Canticles,
Cant. 8. 6. *Set me as a seale vpon thy heart and a signet vpon thine arme.* Behold, such actions and attributes are ascribed to almighty God, not that hee needes any thing to assist his infinite memory, but all this is to inlighten our shallow conceipt, and to helpe our great infirmity; and therefore whereas S. *Paul* biddeth vs
Phil. 4. 6. in *all things make knowen our case to God:* Saint
Aug. Epist. 121. *Augustine* by way of explication, saith, *Non Deo, sed nobis; Not so much to informe God concerning our wants, as to confirme our selues in expectation of a supply.* Thus the remembrance of Gods carefull remembrance must yeeld vs comfort,

comfort, and the meditation of his gracious fauour, should be a checke to our diffidence, a proppe to our confidence, and a motiue to obedience. Doth God graue vs vpon his hands, set vs as a seale vpon his heart, and a signet vpon his arme, and yet we doubt whether hee doth remember vs? Doth God take notice of the Israelites grieuances in Ægypt? Exod. 3. 9. Doth he looke vpon them through the pillar of fire; and whilest they are marching, is marshalling their affaires, making the Sea a Gallery, and the clowdy pillar a Canopie vnto them, and yet wee doubt whether hee doth regard vs? How iustly doe wee incurre that waighty reproofe of the Disciples, *O yee of little faith?* Mat. 6. 30. 8. 26. How worthily doe we deserue to be stiled with the Israelites, *A faithlesse generation?* Psal. 78. 9. But let vs looke vp to the eye of Gods prouidence, and the hand of his protection: let the Remembrance of his care bee the Center of our Confidence, and let vs euermore cast forth the holy Anchor of our constant hope in this faire hauen. If wee bee like the wounded man by the high-way-side, whom neither Priest nor Leuite regarded, like poore *Lazarus* at the rich mans gate, whom no man remembred, or like the lame man at the poole of *Bethesda*, whom no man relieued; Yet let vs remember, that Christ Iesus is our gracious remembrancer in heauen. *Lord remember me when* Luke 10. Luke 16. Iohn 5. Luke 23. 42. 43.

when thou commest into thy Kingdome, saith the penitent Theefe; *This day thou shalt bee with mee in Paradise*, saith our blessed Sauiour. Behold, he that had not one word of defence for himselfe, or rebuke for his enemies, hath a comfortable answere for a distressed soule. When *Lazarus* was sicke, as we reade in the eleuenth of *Iohn*, his sisters sent to our Sauiour this message, *Behold he whom thou louest is sicke*; *Non dixerunt veni* (saith S. Augustine) *amanti tantummodo nunciandum fuit*: They needed not to desire his presence, or craue reliefe, it was sufficient to relate their wants, because Christ loued *Lazarus*. *Let vs keepe our selues in the loue of God*, as S. *Iude* exhorteth, then let our prayers bee our messengers to heauen, and we shall finde that we are not forgotten. If we be not presently relieued, let vs not feare that wee are vtterly neglected, *distulit sanare vt posset resuscitare*, (as S. *Augustine* saith) *Christ deferred to restore* Lazarus *to health, because he meant to raise him vp from death*. Gods suspending of his present fauour, is commonly the preparing of a greater blessing. O tarry the Lords *leasure then*, waite patiently with *Noah*: so shall your prayers, sent forth of a sanctified heart, returne from heauen with a comfortable *eccho* vnto your soules, like *Noahs* Doue with an Oliue branch into the Arke. Doth *Iob* serue God for naught, saith

Iob. 11. 3.

Aug. in Ioan. Tract. 49.

Iude vers. 21.

Iob 1.

ſaith Sathan, why no, nor ſhall any man elſe. Let vs bring in our billes into his Court, and we ſhall receiue preſent pay; Chriſt hath it ready in his hand; *Behold* (ſaith he) *I come ſhortly, and my reward is with me, to giue euery one according to his workes.* *Bellarmine* in his fift booke *De Iuſtificatione and eight Chapter*, picketh a needleſſe quarrell againſt *Caluin*: *Negare videtur operandum eſſe intuitu mercedis, Caluin* (ſaith he) ſeemeth to denie that the *view* of reward ſhould ſtirre vs vp to good workes, but this is a moſt iniurious imputation: For *Caluin* only denieth, that the View of the reward ſhould bee our principall motiue to good workes, which is moſt true. For the glory of God muſt bee the *primum mobile* of our obedience. The ſanctified Chriſtian would ſerue God (though not ſo chearfully) albeit no reward were promiſed, though none were propounded. As light ſubſtances by a certayne naturall property doe aſcend, whereas ponderous doe deſcend; ſo the ſeruants of God being made *partakers of the diuine nature*, (as S. *Peter* ſpeaketh) haue, as it were, a naturall inclination to diuine actions. *Thoſe that are ledde by the ſpirit of God, can runne the way of Gods Commandements. The purer and nearer to the heauens the element is, the more doth it incline to the motion of the heauens*: ſo the nearer we come to the nature of God, the more propenſely

Reuel. 22. 12.

2. *Pet.* 1. 4.

Rom. 8. 14.

Pſal. 119. 32.

Quantò purius & cœlo vicinius elementum tanto magis obedit motui cœli.

pensely are we inclined to the motions of his blessed spirit. If our sanctification were as totall as it is vniuersall, we needed not so much *as the Cords of men, euen the bands of loue to leade vs*, much lesse the thunder-bolts of Gods iudgements to terrifie vs; but the same being only in part, though in euery part, we haue neede of Gods two spurres, *Promises* and *Threatnings*, to excite vs. Further, may it please you to obserue, that *(whatsoeuer our condition be) it is not vnlawfull* in the Actions of obedience, whilest we seeke the aduancement of Gods glory, to haue an eye to our owne eternall comfort: As here *Nehemiah*, whilest he remembereth God in sincere obedience, desireth God to remember him by a gracious recompense: For diuers subordinate causes may concurre with the principall, as so many entercauses with the maine posts, in supporting the house. *Moses* that excellent seruant of God *looked to the recompence of the reward*. Saint *Paul* proposed to himselfe, *The Crowne of righteousnesse*. Yea our blessed Sauiour had an eye to *the glory that was set before him*. How much more then had we neede of the view of reward, that the same may bee as a hand to winde vp the plummets, and to continue the motion of our obedience. [a] *Chrysostome* saith very well to this purpose, alluding to Saint *Pauls* wordes, *Therefore doe we sow that we may reape*,

Hos. 11. 4.

Heb. 11. 24.

2. Tim. 4.

Heb. 12. 2.

a *Qui arat, arat vt metat, qui pugnat, pugnat vt vincat, &c. Chrysost. op. imperf. Rom. 42.*

1. Cor. 9. 10.

reape, fight that wee may conquer, and conquer that we may be crowned.

Thus is it lawfull both at the end and entrance of our workes to expect and call for our reward, at the hands of our gracious God, to whom wee haue tendered our seruice, as here *Nehemiah* doth, saying. *Remember mee, O my God.*

O my God.] *Behold, as the eyes of seruants looke to the hands of their Masters*, so doe the faithfull looke vp to the Lords hand of direction, and benediction. *The Cherubins still doe cast their eyes vpon the Mercy-seate*, and their *Elogium* is, *yee Angels that doe his will*, Yea Christ himselfe professeth that he came not to doe his owne will, but *the will of God, and to finish his worke.* Thus sanctified Men, the glorious Angels, and the most blessed Sonne of God, doe all teach vs to tender our seruice to God, and to consecrate our actions to his glory. As the heauens in their circular course returne to the same point, where they beganne. As created substances resolue into their *materiam primam*, out of which they were framed, and as the riuers returne paying tribute to the Ocean, whence they receiued their streames: so all our gracious actions must beginne in God, and end in him, as they flow from the fountaine of his grace, so must they fall into the Ocean of his glory, according to

Psal. 123. *Exod.* 29. *Psal.* 103. *Joh.* 4. & 6.

the Apostles conclusion in the eleuenth to the Romans, *Of him, and through him, and for him are all thinges : to him bee glory for euer.* AMEN.

Rom. 11. vlt.

The Lord is the soules Center (without whom shee is like *Noahs* Doue without rest) and his glory must be the *vltimus terminus* of our cogitations and actions. *Therefore must our light shine before men, that they may see our good workes, and glorifie our heauenly Father.* So shall he who is the Creator and Center of the soule, be also the rewarder of the same, *honouring vs whilest we honour him.*

Mat. 5. 16.

1. Sam. 2. 30.

All our seruice is lost, which with the Pharisees wee tender only to men, but that shall obtayne an immortall reward which is consecrated to God, who will answere our humble Petition with that gracious remuneration, *Euge bone serue, Well done thou good and faithfull seruant, enter into thy Masters ioy.* The due consideration of this maketh *Nehemiah* stand forth, and offer his Petition to the Lord, not timerously *quasi Elephanto stipem*, as *Augustus Cæsar* said : but with singular confidence, claimes an especiall interest in Gods fauour, saying not only, *O God, but O my God.* But may I not take vp S. *Pauls* demaund; *Is God the God of the Iewes only?* Is he only *Nehemiahs* God? Will hee ingrosse Gods fauour to himselfe alone? *Chrysostome* answereth this very well,

Mat. 25 23.

Sueton in vita Aug. Cæsaris, Cap. 53.

Rom. 3. 29.

well, *The ſeruants of God* (ſaith he) *ſpeake thus, non concludentes eius Dominium, ſed amorem a-menſum declarantes.* They doe *not hereby confine Gods boundleſſe ſoueraignty, but rather expreſſe his exceeding loue and mercy.* This is the vſuall tenour of S. *Pauls* gratulations throughout his Epiſtles, *I thanke my God.* By which affixe hee plainly ſheweth, that his hope is firmely fixt in God. Thus doth *Dauid* in many places, but eſpecially in the two and twentieth Pſalme, where hee doth ingeminate the phraſe, as it were doubling his files, crying out, *My God, my God, why haſt thou forſaken me?* Yea thus all the ſeruants of God, as *Chryſoſtome* ſaith, *doe forth of their zealous affection appropriate God to themſelues*; and reaſon. For though all the world be the Lords vaſſals, yet is he the God of the faithfull in a threefold eſpeciall reſpect, as the Schoole man ſaith. Firſt, *ſecundum ſpecialem curam*, Secondly, *ſecundum ſpecialem cultum*, Thirdly, *ſecundum ſpeciale præmium. Secundum ſpecialem curam*, In reſpect of his eſpeciall care and prouidence, *For the eyes of the Lord are vpon the righteous, and his eares are open vnto their prayers.* When fire and brimſtone turned *Sodome* and *Gomerrah* into aſhes, *the Lord deliuered righteous* Lot. When the dreadfull fire and haile did burne and batter Ægypt: in the land of *Goſhen*, the habitation of Iſrael there was no haile. When

Chryſoſt. in Geneſ. hom. 39.

Rom. 1. 8.
1. *Cor.* 1. 4.
Phil. 1. 3.

Pſal. 22. 1.

Chryſ. vbi ſupra.

Aquin. ſuper hom. 1.

Pſal. 34. 15.

Geneſ. 19.

Exod. 9. 23.

the generall deluge made the world a fish-poole. *Noah found grace in the eyes of the Lord.* Loe thus shall the man bee blest whom God will fauour. *Secundum specialem cultum*, In respect of their especiall homage and religious seruice they doe to God. For *Religio*, (as S. *Augustine*, after *Lactantius* retracting his owne etymon, saith) is a *religando*, because it is the bond of that mutuall league betwixt God and Man, *I will be their God, and they shall be my People.* In this sense God is called *the God of* Abraham, *and the God of* Israel; *God chooseth to himselfe the man that is Godly.* As for the wicked, *and workers of iniquity*, who make their chests their Temples, their backs their Altars, their bellies their Gods, that they may sacrifice vnto the same their prey, their couetousnesse, and luxury, the Lord will professe concerning them. *Depart from me I know you not. Secundum speciale præmium*, In respect of his especiall reward; for so he saith to *Abraham*, of whom he had made an especiall choise, *Ego sum merces tua admodum ampla, I am thy exceeding great reward.* Well might the Lord call his reward *multam & valde multam*, exceeding much and many, as *Chrysostome* saith: *For they that feare God want nothing that is good. Whether it be* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, Whether it be things present, or things to come, they are all yours, be-*

Genes. 6. 8.

August. Retract. lib. 1. cap. 13.

Jerem. 31. 1.

Psal. 4. 3.

Mat. 7. 23.

Genes. 15. 1.

Chrysost. in Gen. hom. 36.

Psal. 34. 10.

1. Cor. 3. 22. 23.

cause

cause you are Christs, and Christ is Gods. Seeing then that God is the God of the faithfull, in these especiall respects, let euery faithfull Christian in especiall manner apply God to himselfe, and say with *Thomas* in the twentieth of *Iohn*, *My Lord and my God.* This particular application the Romanists cannot abide, they count it vaine presumption, and why? because men of all sorts, though very different in conuersation, will appropriate God to themselues, when some of them must needes bee deceiued. Their argument is like this, Fooles and madde men may bee deceiued in apparant truthes, therefore wise and iudicious may. The Frantique Athenian was ready to arrest for his owne euery shippe that arriued, therefore no sober minded Merchant knew his owne. If our expectation of reward were grounded vpon merits, as the Papists is, wee might iustly stagger as they doe (for *Bellarmine* confesseth, that *no man without especiall reuelation, can be sure that he hath true merits*) but for asmuch as our hope hath her dependance vppon Gods mercy, and Christs merits, we may without *wauering approch before the Throne of grace, and cry Abba Father.* Surely I should the lesse meruaile at this Romish doctrine, if *Bellarmine* and other Papists did not teach, that the soules in Purgatory haue *an infallible certainty of their saluation.* For, admitting a Pur-

Ioh. 20. 28.

Nemo, absq; reuelatione certò scire potest, se habere vera merita. Bellar. de Iustific. lib. 5. cap. 7.

Rom. 8.

Bellarm. de Purgat. lib. 2. cap. 4

Sthem. Aurot. in Apoc. 13.

Purgatory, no probable, no possible reason can bee giuen, how they should come by this certainty, except they be more beholding for the same to the infernall spirits, then they haue beene to their wretched teachers. But leauing them to their vanities, let vs finde by a diligent scrutiny, that *we haue the spirit of God witnessing with our spirits, that we are the sonnes of God*, as the Apostle speaketh. For then may we say with S. *Augustine*, *Dicat anima mea, Deus meus es tu, qui dicit animæ meæ salus tua sum.* Seeing that God saith to my soule: *I am thy saluation, let my soule reflect vpon God againe, and say thou art my God.* Seeing that Christ hath made vs a plaster of his precious bloud, let vs apply the same to our wounded soules; seeing he hath procured our pardon, let vs get it vnder the great seale of his blessed Spirit; This is his will, who hauing giuen vs the legacy of eternall life by his last testament, would haue the same seuerally transcribed by the preaching of the word, and particularly sealed to vs by the blessed Sacrament. Beleeue me my brethren, *It is no confused apprehension of Gods mercy, that can yeeld any sound comfort.* But as *when* Elizeus *applyed his eyes to the childs eyes, his hands to his hands, and his mouth to his mouth, then the child reuiued.* So the particular application of Christs merits hath life in it, it reuiueth our dead soules, and re-

Rom. 8. 16.

August. in Psal. 32.

2. Reg. 4.

relieueth our daunted ſpirits. Hence wehaue the benefits of protection, of benediction, of conſolation; Chriſt Ieſus ſendeth that meſſage to vs, *Goe to my brethren and ſay vnto them, I aſcend to my Father and to your Father, to my God and to your God. We make our boaſt of God all the day long.* Yea hence it is that wee approch with boldneſſe into his glorious preſence, calling for the reward of our obedience with *Nehemiah*; *Remember me, O my God, concerning this.* Pſal. 44. 9.

Concerning this.] That is in the hypotheſis, concerning the obſeruation and ſanctification of the Sabbath, a matter of ſingular moment, a duty of great neceſſity. The foure Commandements of the firſt Table are moſt diuine, like the foure ſtreames in Paradiſe, whereof this is the laſt, but not the leaſt, like *Ioſeph*, who being the youngeſt, prouided for his elder brethren. For ſo is this preſent fourth Commandement, a meanes of the better obſeruation of the three precedent betweene the two Tables. It ſtandeth like the *ſenſus communis*, betweene the externall and internall ſenſes, and is ſeruiceable to both. I may truly ſay, that where the Sabba h is not ſanctified, there is neither ſound religion, nor a Chriſtian conuerſation. How God eſteemeth the ſtrict ſanctification of the Sabboth, may appeare by the exact deliuery of the

Exod. 19. 12.

Commandement. For hee hath fenced it about like mount Sinai, *with her markes and bounds* at the deliuery of the law, that no prophaneneſſe might approch neare vnto you. Firſt, by his watch-word, *Remember*; Secondly, by his bounty, *Sixe dayes thou ſhalt labour, and doe all that thou haſt to doe.* Thirdly, by his ſoueraignty, *It is the Sabbath of the Lord thy God.* Fourthly, by the latitude, *Thou thy Sonne, thy Daughter, thy Man-ſeruant, the Maide-ſeruant, the Stranger that is within thy gates, muſt ſanctifie it.* Fiftly, by his example, *The Lord reſted the ſeauenth day.* Laſtly, by his benediction, *Hee bleſſed and ſanctified it.* Theſe ſixe markes are like the ſixe water pots in the ſecond of *Iohn*, Fill them vp to the brimme with a holy obſeruation, then draw out and carry to the Maſter of the Feaſt, euen to Ieſus Chriſt, the Lord of the New Sabbath. Remember, I ſay, to ſanctifie the Lords Sabbath, and then may you ſay with confidence, *Remember me, O my God, concerning this.* Yea the ſame ſhall bee vnto you a pledge of the eternall Sabbath in the Kingdome of heauen, which ſhall bee a day without euening, and ſhall yeeld you reſt without labour, and ioy without ending.

When almighty God had made the heauens and the earth, he placed Men and Angels in the ſame as his Tennants, to bring him in, the

the rent of obedience; And though wee bee much impouerished in our spirituall estate, and the graces of God confiscate through *Adams* fall, wee must euery one of vs bring in some thing to the Lords Exchequer, like the Israelites to the Tabernacle, of which we may say, *Remember me, O my God, concerning this.* When *Abraham* went to sacrifice *Isaac* vpon mount *Moriah*; When *Moses* forsooke the pompe of *Pharaohs* Court to sustaine affliction with Gods people; When *Obadiah* hidde and relieued the Lords Prophets; When *Iob* caused the loynes of the poore to blesse him; When *Mary Magdalen* washed our Sauiours feete, and wipte them with the haires of her head, euery one of these had whereof he might say, *Remember me, O my God, concerning this.* Yea, he *that giues but a cuppe of cold water for Christs sake, may looke for his reward*: Behold what comfort shineth from hence to you Fathers and Brethren, who haue spent your strength in the seruice of God, and the conuersion of sinners, *great is your reward in heauen*; *You shall shine as Starres in the firmament for euer and euer.*

Genes. 22.

Heb. 11.

1. *Reg.* 18.

Iob 31.

Luke 7.

Mat. 10. 42.

Dan. 12. 3.

What shall become of those vile wretches, who haue deuoted themselues to all villanies, and euen *sold themselues to worke wickednesse?* These may conclude the acting of their wicked designes, without *dread or danger of punish-*

* So Tremel doth well translate *Prouerb.* 1. 11. *impunè.*

ment, as it is in the first of the Prouerbes; but assured'y all their foule acts must bee remembred, and their impieties punished. As the
Acts 10. 4. Prayers and Almes of *Cornelius* did pearce the heauens for a blessed reward, so the pride and
Genes. 18. 20. luxury of Sodome did cry out thither for a dreadfull reuenge. Aswell the stony hearted men that scoft at Christ, as the tender hearted women that wept for him, aswell those that buffetted him, as those that embalmed him, aswell hee that spat in his face, as shee that powred the boxe of ointment on his head, shal be remembred, the one indeede to their endlesse honour, the other to their perpetuall shame and contempt. Yea, those that with
Mat. 25. 25. the vnfruitfull seruant haue hidde their talents: those that haue beene such niggards vnto their owne soules, that they haue not prepared some acceptable seruice to present the Lord withal, whereof they might say, *Remember me, O my God, concerning this*, euen concerning this they shall bee remembred; For the Lord shall say of them, take and binde that vnprofitable seruant, and *cast him into vtter darkenesse*, hee shall say to them as *Abraham*
Luke 16. said to *Dines*; *Sonne remember that thou hast in thy life time receiued thy pleasure*; Now *ne*
August. *guttam, qui ne micam, Thou which wouldest not giue one crumme of bread to relieue poore* Lazarus, *shalt not haue one droppe of water to coole thy*

tongue

tongue. Many there are who by carnall proiects as building and purchasing for their posterity, thinke to make their houses famous, and their memories eternall, as *Dauid* well obserueth. These are like *Nero*, of whom the Historian saith, *Erat ei æternitatis perpetuæq; famæ cupido, sed inconsulta, Hee did affect eternall fame, but he tooke no wise course to effect it.* It is like *Dauids* censure in the thirteenth Verse of that Psalme, *This their way vttereth their foolishnesse.* And no meruaile, for God dealeth with them as the Ephesians dealt with *Erostratus*, who would be famous by burning the Temple of *Diana*; As they enacted a law, that no man should speake of *Erostratus*; so almighty God enacteth a law of oblivion against these carnall minded men, their memoriall perisheth for euer. This land did once so ouer-flow with charity to the Church, that the statute of *Mortmaine* came in like the Riuers *Euphrates* and *Tigris* to *Babylon*, to preuent the ranckenesse of the soile. But there came a time, when that statute repealed was like *Nilus* set at liberty for the watering of Ægypt. Though bleare eyed *Leah* be more fruitfull then beautifull *Rachel*, superstition commonly more sumptuous then true Religion; yet if you consider the Hospitals, Grammer Schooles, our admirable Librarie, our Colleges builded, enlarged, and augmen-

Psal. 49. 11.

Sueton. in vita Neron. cap. 55.

Ita Iunius in Genes. 2. Solum erroribus corrigens.

ted with indowments, and other workes of charity, since the light of the Gospell, blessed
Iud. 6. be God, wee may well say that *Gedeons* fleece hath beene watered aswell as his floore. Our age hath yeelded gratious Dorcases, who
Act. 9. haue beene *full of good workes and almes deedes*:
Luk. 7. and worthy Centurions, who *haue loued our nation, and builded vs Synagogues.* All these instruments of Gods glory may come with comfort into the Lords Exchequer, and for euery one of their worthy acts, may say, *Remember me, O my God, concerning this.* Though
Joh. 12. 4. some, perhaps, will be ready to mutter forth with *Iudas*, *quorsum hæc profusio?* What needeth this waste? Yet others, I trust, will say
Genes. 27. with *Iacob*, *sit vp and eate of my venison, that thy soule may blesse me.* Surely our soules shall euer blesse these worthies, both present and succeeding ages shall eternize their memorable acts, so long as the Gospell is preached here amongst vs, which (I trust shall bee so
Mat. 26. 13. long as the world standeth.) *This which they haue done shall bee spoken of for a memoriall of them*; as our Sauiour said concerning the woman with the boxe of ointment. Their name is like a good ointment (as *Salomon* saith) the sweet perfume whereof when they are gone forth of the roome of this present world, shall be fresh and redolent, euen to the children yet vnborne. Yea when timber,

stones,

ſtones, and bookes ſhall all be worne and diſ-
ſolued, the *bookes of heauen ſhall bee opened,* Reuel.20.12.
where all their monuments of charity are
written in a moſt indeleble Character, and
ſhall bee recompenſed with an vnualuable
reward, euen an eternall crowne of glory.

And all you who heare me this day, *let my*
counſell bee acceptable vnto you: get ſome-
thing, for which the Lord may remember
you, and the remembrance whereof may be a
comfort to you at the houre of death, pro-
uide with *Ioſeph* in the time of plenty againſt
the day of ſcarſity; *the night commeth when* Joh. 9.
no man can worke. Bee of *Vlyſſes* minde in
Euripides, Τύμβον δὲ βουλοίμην ἂν ἀξιούμενον τὸν ἐμὸν ὁρᾶσθαι; Eurip. in Hecuba.
Let me ſee my tombe honoured whileſt I am aliue.
God loues a liuing ſacrifice, and a chearefull giuer. Rom. 12. 1.
Thinke with *Titus Veſpaſian* you haue loſt that 2. Cor. 9. 7.
day, wherein you haue not done ſome good.
O what a bleſſed houre ſhall that be, wherein
your ſoules ſhall expire with *Hezekias* words,
I beſeech thee, O Lord, remember how I haue Eſa 38. 3.
walked before thee in truth, and with a perfect
heart, and haue done that which is good in thy
ſight? Then may you ſay with *Deborah*, *O my* Iudg. 5. 21.
ſoule thou haſt marched valiantly, Yea then may
you ſay with *Dauid*, *Returne vnto thy reſt, O* Pſal. 116. 7.
my ſoule, for the Lord hath rewarded thee. Death
is the worlds ſtrict dore keeper, and will ſee,
that as you *brought nothing into the world, ſo* 1. Tim. 6. 7.

you

you shall carry forth nothing againe. Yet can he not hinder you from that happinesse, which the Oracle of heauen hath proclaimed, *Blessed are the dead which dye in the Lord, they rest from their labours, and their workes follow them.* Consider, I beseech you, that only your good workes, will be your companions to heauen, *They shall be your honour* in life, your comfort in death, and your crowne at the last Resurrection: and so much for the first Petition.

Reuel. 14. 13.

Plutarch and diuers other Historians report of *Manlius Torquatus*, that when his sonne *Manlius*, contrary to his Edict, had valiantly encountred, and slaine an enemy, hee first crowned him for his valour, and then beheaded him for his disobedience. So standeth the case betweene God and vs; whilest hee seeth something in vs which may bee rewarded, hee findeth something also which deserueth to be punished. As Saint *Augustine* saith, *Nisi Deus per misericordiam parceret, non inueniret quos per iustitiam coronaret, Except God should spare vs in mercy, hee should finde none whom he might crowne in iustice.* This maketh *Nehemiah*, when he hath cryed out, *Remember me, O my God, concerning this*, to adde this next Petition, *And pardon me according to thy great mercy* Desiring not to bee Rewarded with young *Manlius* in strictnesse of Iustice, but as *Dauid* prayeth, *to be crowned with mercy and louing*

Plutarch. in vita Quint. Fabij Max.

Aug. in psal. 100.

Psal. 103. 4.

uing kindneſſe. If thou doſt well ſhalt thou not be *accepted*, ſaith the *Lord* to *Kaine?* Or as *Tremelius* tranſlateth it, *Nónne erit remiſsio, ſhalt thou not be pardoned?* The Hebrew word yeeldeth both ſignifications, the preſent text doth challenge both; For Gods Remiſſion and his Remuneration *like Mercy and Truth muſt meete together, like Righteouſneſſe and Peace they muſt kiſſe each other.* According to that of Ambroſe, *Arbiter omnium dedit & pietati præmium, & infirmitati remedium,* The *Iudge of all the world hath prouided both a reward for pietie, and a remedy for infirmity.* Thus *Daniel* commeth into the Lords Court, where hauing deepely deplored the Iſraelites *miſery*, and earneſtly implored the Lords mercy, hee knitteth vp his Petition in this manner: *Wee doe not preſent our ſupplications before thee, (O God) for our owne righteouſneſſe, but for thy great tender mercies.* Thus *Iob* dareth not ſtand to his triall at the barre of Gods Iuſtice, but will call for a Pſalme of mercy, and will ſupplicate his Iudge. Infinite are the places, throughout the paſſages of ſacred Scripture, where the moſt ſanctified ſeruants of God doe confeſſe their infirmities, diſclaime their merits, and appeale to Gods mercies; and reaſon. For as Saint *Auguſtine* ſaith, *Woe to the moſt laudable life of men, If it be examined in ſtrictneſſe of iuſtice.* Suppoſe (beloued)

Geneſ.4.7. שאת

Pſal.85.10.

Ambroſ. lib.7.in Luc.

Dan.9.18.

Iob 9.15.

wee bee not conscious to our selues of any grosse sinnes; that wee haue neither the *crying sinnes* of the *Sodomites*, nor the *crimson sinnes* of the *Israelites*, nor the *bitter sinnes* of *Simon Magus*; Yet alas many are the infirmities of our soules, many the deformities of our liues, yea many are our secret sinnes. In our best actions wee scatter many imperfections, and still we saile, either in the end, the matter, or manner, or measure of our obedience. So that if our best actions should come to a strict tryall, Lord, how ignorant would our Knowledge bee found? how froward our Patience? how superficiall our Repentance, how proude our Humility, our Wauering, our Hope, how fraile our Faith, how cruell our Mercies? Wee may well say with *Dauid*, *If thou, O Lord, bee extreme to marke what is done amisse, who can bee able to stand? Vtique illud quis hic nullus est*, saith Chrysostome, *Surely that who is no body at all. Iob* indeede in the vehemency of passion desireth to dispute his case with God; but vpon cold bloud; God biddeth him *gird vp his loynes, and arme himselfe with arguments*. For hee knoweth that *Iob* is not able to answere one of a thousand, *but must come* into the Lords Court of Requests with this Petition, *Pardon mee according to thy great mercy*.

Genes. 18.
Esa 1.
Act. 8.
Psal. 130. 3.
Chrys. in ps. 130.
Iob 23. 4.
Iob 40. 2.

Pardon

Pardon mee.] The Hebrew word *Vecusah*, being deriued of *Cusah*, to hide, doth very well expresse the manner and nature of our pardon. For according to the vse of the word in the sacred Scriptures, it may haue reference either to Gods Eye or his Act, his Eye, and then it noteth his conniuence, like that in the seuenteenth of the Acts. ὑπεριδὼν ὁ θεὸς. His Act, and then it implyeth the couering of our sinnes, with the mantle of Christs merits; and both import an absolute pardon, without relation, to merit punishment, or satisfaction; and indeede it is as opposite to them, as the two tropicks are to another, as contrary as Fire is to Water. This Pardon is expressed in the Scripture with great variety of the like phrases. Sometime GOD is said *to passe by our sinnes*, Amos 8. *To put them away*, Esa 44. *To cast them into the Sea*, Mich. 7. *To forget them*, Ierem. 31. *Not to mention them*, Ezech. 18. *To wash them away*, Psalm. 51. *To cast them behinde his backe*, Esa 38. *To couer them*, Psal. 32. *and to pardon them*, as it is here, and in many other places. Thus God *passeth by our sinnes*, as though hee saw them not. *Putteth them away*, that they hurt vs not. *Casteth them into the Sea*, that they drowne vs not, *forgetteth them*, so that hee punisheth them not. *Doth not mention them*,

נשוא עון נסה

Act. 17. 30.

as though they were not: *washeth them away*, that they defile vs not: *Casteth them behinde his backe*, as though he regarded them not: *Couers them*, that they appeare not, and pardons them that they condemne vs not. Behold here an absolute pardon for our singular consolation, and the Papists extreme confusion: For they depend vpon a ridiculous pardon of the sinne with reseruation of the punishment, wherein they would make God an hypocrite like themselues, with their mentall reseruation: To whom I may say in *Daniels* wordes to *Nebuchadnezar*; *Let the dreame be to them that hate thee, and the interpretation thereof to thine enemies*: so let this pardon bee to all trecherous and incendiary Papists, and the reseruation of punishment to them who are enemies to the grace of God, and our gracious Soueraigne. Miserable, O miserable were our condition, if our pardon were not absolute; For as one badde humour left vnpurged may bee the death of the body, one small crany vnstopped may bee the drowning of the shippe: so the least sinne vnpardoned must needes bee the death, and drowning both of soule and body in the lake that burneth with fire and brimstone for euer. But blessed bee God, wee know that *Christ Iesus hath fully satisfied the iustice of God*, cancelled the band of our debts, and *washed*

Dan. 4. 16.

Coloss. 2. 14.

Reuel. 1. 5.

vs

vs in his precious bloud. Hee was condemned that we might be iuſtified, hee was puniſhed that we might be pardoned, *Non gutta, ſed vnda ſanguinis largiter per quinq; partes corporis emanauit,* as *Bernard* ſaith; *There flowed out of fiue parts of his body, not droppes, but euen ſtreames of bloud,* that with him might be plenteous *redemption, and he might redeeme* Iſrael *from all his ſinnes.* Auant therefore to the merchants of Rome with their ſtained merits, their ſuperarrogant workes of ſupererogation, their blaſphemous ſatisfactions to GOD. What needeth there *a miſerere*, where there is *a mereri?* What neede is there of *mercy*, where there is *merit?* A man may fitly ſay of theſe men, as *Bernard* ſpeaketh of the boaſting Phariſee, *Nimirum plenus eſt, nec habet in eo gratia Dei locum*, ſurely theſe *men are ſo full of their merits, that they haue no roome for Gods mercy.*

Bern. in Cant. ſerm. 22.

Bern. Annunci. Domini, ſerm. 3.

Againe, how miſerable is the condition of thoſe men, who doe daylie runne through as many groſſe ſinnes, as there are ſignes in the *Zodiake*, yet haue no power to finde remorſe, or ſeeke for remiſſion? and thoſe who in ſteed of this humble Petition, *Pardon mee according to thy great mercy*, doe take vp *Kaines* deſperate complaint, *My ſinne is greater then can bee pardoned.* Farre, O farre bee it from vs, thus to abuſe Gods mercy. Let vs be truly pe-

Geneſ. 4. 13.

nitent for our sinnes, and then let vs put vp our Petition, and craue pardon for the same, yea let vs neuer bee quiet, till wee haue our *quietus est*, euen a generall acquittance for all our transgressions. And here againe I must briefly aduertise you, that you must resume the former compellation to this Petition, *Pardon me, O my God.* It is odious to God, and dangerous to men, to seeke for Romish Indulgences; it is impious to thinke that wee may appeale from God to the Virgin *Mary for mercy* It is blasphemous to affirme, that Christ hath imparted to his Mother the *disposing of mercy*, and reserued to himselfe only the dispensing of Iustice, as certaine Papists teach. He that rewardeth vs must also pardon vs, according to that of *Esay*, *I, euen I, doe put away, doe put away thy iniquities*; Here that: *I*, so redoubled, is emphaticall, and exclusiue, as it is in the eleuenth Verse, *I, euen I, am the Lord. I, euen I*, as if he should say, *I, and none but I.* We indeede, by preaching of the word may draw your pardons, but God in mercy must grant them, and by his spirit must seale them, according to *Nathans* wordes; *Dominus transtulit, the Lord hath put away thy sinne.*

Psal. 39. 8.

Bernardino de Busto.

Gabriel Biel in Canone Missæ.

Esa 43. 25.

2 *Sam.* 12. 13.

Giue me leaue in a word or two, to passe from the act to the person, *Pardon me.* Mr: Here the comfort is more ample and excellent in the originall, then in our translation, and

no

no maruaile, for no tranſlation can keepe a proportion *quoad pondus* with the originall, the Hebrew which we tranſlate *me*, is *gnalai*, *vpon me*, or *ouer me*, as if he ſhould ſay, let thy pardon protect mee, and let thy mercy bee ſpread ouer mee, like the glorious Canopy of heauen. Let it be like the clowdy pillar, which was as a vaile and couering to the children of Iſrael. So that *Nehemiah* craueth here a protecting pardon, both a protection and a pardon, and the Lord granteth them both in one Patent; It is like *Dauids* wordes in the fift Pſalme, *For thou Lord wilt bleſſe the righteous, and with fauour wilt compaſſe him as with a ſhield.* Here alſo the Hebrew fountaine runnes fuller of diuine comfort then the Engliſh ſtreame, for the Hebrew word ſignifieth *to compaſſe with a crowne.* Thus with Gods pardon there goeth his protection, with his protection, his crowne and benediction, and all theſe comforts doe flow from the fountaine of his mercy, as it followeth, *Pardon me according to thy great mercy.*

Pſal.5.13.

When I come to ſpeake of the mercy of God, I enter into a Labyrinth without end; and diue into an Ocean without bottome; It fareth with mee as with the trauailer, who hath farre to goe and little time to ſpend, but let me craue your patience, and I will haſt to the end of my iourney. The word *Keſed* here tran-

חסד

S. Pagn. & Rab. Kimchi.

translated *mercy*, *plus est quàm* ἔρως, saith a learned Linguist, it is more then naturall loue, which you know runneth with a strong current; Therefore when you heare of Gods tender mercies, thinke vpon the affection of a tender harted mother, and remember yet, that the mercy of God doth as far surmount the same, as the resplendent Sunne exceedeth the little sparke of fire in brightnesse. No man hath seene God at any time, yet hath he manifested

Bern. in Cant. serm. 61.

himselfe vnto vs by his Sonne incarnate, *Per cuius vulnera patebant viscera, through whose side wounded with the speare, you might behold the bowels of compassion wounded with loue.*

רב

Gods mercy seldome goeth alone, but vsually it hath some epithet annexed to it, as here it is called his great mercy. *Rab & quantitatis & qualitatis est*, say the Hebrewes, so that it comprehendeth all whatsoeuer hath excellency in quality: or amplitude, in quantity. It is

כרב חסדך

Kerob casdeka, secundum multitudinem, according to thy many mercies, as diuers doe translate it, or *secundum magnitudinem, according thy great mercy*, as here we reade it, and neither amisse. For as the Hebrew word, so Gods mercy haue both the discreete and continued quantity. VVhen *Iacob* had got the blessing of *Isacke*, as we reade, *Genes.* 27. *Esau* said to his Father in the anguish of spirit, *Hast thou but one blessing, blesse me, euen me also my Father*: Yet the good old

old man, though an indulgent Father, had but one that was worthy the name of a blessing. But happy are we, our heauenly Father is not so penurious. He hath more then one mercy, he is πάτηρ τῶν οἰκτιρμῶν. *The Father of Mercies*; 2.Cor.1.3. *and the God of all consolation*; Ephes.2.4. *He is rich in mercy. He hath mercy for thousands.* Exod.20.6. *He hath a multitude of mercies.* Psal.51.1. It would aske much time to manifest this, through the whole mine of sacred Scripture; I will only bound my speech within a few rich *veynes of Ore*, in the Psalmes. In the 59. Psalme you shall finde *Gods preuenting mercy*; In the 23. his *following mercy*; In the 40. Psalme his *tender mercy*; In the 119. his *reuiuing mercy*; In the 26. his *redeeming mercy*; In the 6. Psalme his *healing mercy*; In the 86. his *confirming mercy*; In the 103. his *crowning mercy*. If I should spend many houres in recompting the particular mercies of God, and had that *Heptaphon of Olympus*, yea the tongue of men and Angels, you might say vnto me, vpon the close of my speech with the Queene of Sheba, *Thou hast not told vs the one* 1.Reg.10. *halfe*. Behold, so abundant are the mercies of our God, and therefore, poore sinners neede not come to this blessed fountaine, like the people to the poole of Bethesda, one at once, but bee they as many as the starres in the firmament, or the sands on the Sea shore, let them approch together to the Mercy-seate,

and they shall finde, that God hath in readinesse a mercy for euery misery, as it were a present salue for euery sore. The Lord keepeth a continuall Iubilee; his Court of Chancery standeth alwaies open; his euer-flowing and
Zach.13.1. ouer-flowing fountaine, is *still set open for sinne and for vncleannesse.* Where the spirit and
Reuel.22.17. the *Spouse say come, and let him that is a thirst come, and let whatsoeuer will come, and take of the water of life freely.*

Againe, as Gods mercies are many in the *discrete*, so are they great *in the continued quantity: Yea they are exceeding great*, 1 *Sam.*24.14. Gods mercy (as one saith well) hath all the
Psal.36.5. dimensions. *Thy mercy, O God, reacheth vnto the heauens*; there is the *height* of his mercy.
Psal.86.13. *Great is thy mercy, and thou hast deliuered my soule from the lowest hell*, there is the depth of
Psal 104.24. his mercy. *The earth is full of thy goodnesse,*
Psal 98.4. there is the breadth of his mercy. *All the ends of the world haue seen the saluation of our God*, there is the length of his mercy. Yea the mercy of God is transcendent, and beyond all dimension, and no more possible to bee comprehended by vs, then the heauens to bee compassed with our spanne. Therefore when S. *Paul* doth pray, that the Ephesians may know *the loue of Christ*, according to these dimensions, he add-
Ephes.3.18.19. deth, *which passeth knowledge.* Though God be excellent in all his workes, yet is his glory

most

moſt eminent in his *mercy*. *His puniſhing rod is of yron*, but his *Mercy-ſeate of pure gold*. Gods *Mercy* muſt needes be great, which extendeth it ſelfe in ſome ſort, euen to hell and to the damned. Firſt in his *patience toward the veſſels of wrath*, waiting for their conuerſion, till he *be preſſed as it were a cart vnder ſheaues*. Secondly in his indulgence in puniſhing a ſinner. For whereas *ex ſe materiam ſumit miſerendi*, (as *Bernard* ſaith) *He taketh occaſion, only forth of his owne goodneſſe, to ſhew mercy*: yet no mans ſinne is puniſhed without his iuſt demerits. Thirdly, euen to the damned in hell, there is a priuatiue mercy extended, *quoad intenſionem*, though not *quoad terminationem pœnæ*. For though their torments be dolefull, eaſeleſſe, and endleſſe, yet we muſt not thinke but that almighty God, in his infinite power, was able to haue inflicted greater.

Reuel. 2. 9.

Exod. 25. 17.

Rom. 11. 22.

Amos 2. 13.

Behold then (that I may finiſh my ſpeech concerning this infinite ſubiect) yea come hither I beſeech you, and receiue a ſingular preſident for your imitation, and a ſouereigne plaſter for your conſolation. Here is a worthy preſident. *Be you mercifull* (ſaith Chriſt) *as your Father in heauen is mercifull*. How that is you haue heard: and if you will haue the ſame contracted, the Apoſtle hath done it. *As the Elect of God put on tender mercies, euen the bowels of compaſſion*, as the words import. So

Luke 6. 36.

Coloſ. 3. 12. σπλάγχνα οἰκτιρμοῦ.

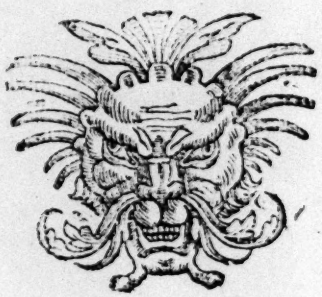
shall you be mercifull like your heauenly Father, whose *soule was grieued for the misery of* Israel. *Misericordia hic habet laudem, & in die Iudicij coronam* (saith Ambrose,) *Mercy* euen *in this life is praised*, and *at the day of Iudgement it shall be crowned.* But he that hath beene pardoned ten thousand talents, and will take his brother *by the throte* for a hundred pence. Hee that hath passed ouer the bridge of mercy himselfe, and will pull it vp to another, shall one day finde S. *Iames* his saying true; *There shall bee iudgement mercilesse, to him that shewes no mercy.* Againe, behold here a soueraigne plaster against despaire (for there is no Christian here this day, but in some measure hee hath neede of this, except his soule be subiect to the Cautery) though your sinnes be great (if you be penitent,) yet remember that Gods mercy is greater: If they bee many, consider that Gods mercies are more. If your soules be pittifully wounded, God hath here his tender mercies. The plaster is neither too weake, or little for the wound, except you will be like desperate *Perus*, who would not suffer his wounds to be drest; We reade in the sixe and fortieth of *Ezechiel*, that they which went into the Temple at one dore, were commanded to goe forth at another. It is no improbable coniecture, that they might not turne their faces from the Mercy-seate. That is an excellent

Judg.10.16.
Ambros.in Tit.3.
Jam.2.13.
Iustin.lib.12.

lent ſpeech of *Auguſtines*, or rather *Anſelmes*. *Etſi Domine, ego commiſi vnde me damnare potes, tu tamen non amiſiſti vnde me ſaluare potes, O bleſſed Lord, though I haue committed thoſe tranſgreſsions, for which thou maieſt condemne me: yet thou haſt not loſt thoſe compaſsions, by which thou maieſt ſaue me.* Aug. Medit 38. *Out of the deepe haue I called vnto thee, O Lord,* ſaith Dauid; *Abyſſus abyſſum vocat*, ſaith Bernard? *One deepe calleth vpon another, O let the deepe of miſery, call vpon the deepe of mercy.* Pſal. 130. 1. If your ſoules were in ſuch a ſtraight, that you ſaw hell opening her mouth vpon you, like the redde Sea before the Iſraelites; the damned ſpirits purſuing you behind, like the Ægyptians; on the right hand, and on the left a thouſand dreads and dangers, yet would I ſay vnto you in *Moſes* words, *Stand ſtill, and behold the ſaluation of the Lord: For he that putteth his truſt in the Lord, mercy imbraceth him on euery ſide.* Exod 14. Pſal. 32. 10.

This mercy of God is like the Sanctuary to the legall offendour, like Mount *Ararat* to *Noahs* toſſed Arke, like *Noahs* hand to his weary Doue; like *Aſſuerus* golden Scepter to the happy petitioner. O come then, and with Queene *Heſter* touch the toppe of this Scepter, ſo ſhall you be receiued with her into the Kings preſence, yea into the Kingdome of heauen; where all your petitions ſhall be turned into gratulations, your prayers into

praises, and your Elegies into *Halielujaes*, which mercy the God of all mercies grant vs euen for Iesus Christ his sake, our alone Sauiour and Redeemer, to whom with the Father, and the holy Ghost, three persons and one immortall God, all honour, power, praise, Maiestie, and Dominion be rendred, and ascribed by all the seruants of God in heauen, and in earth; this day and for euer. AMEN.

AMEN.

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